Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

VOL. XIII.—NO. 4. BOSTON, SATURDAY, JANUARY 25, 1834. WHOLE NO. 650

ORIGINAL COMMUNICATIONS.

ON THE CONNEXION OF THOUGHTS WITH FEELINGS.

"And when he thought thereon he wept."

On a certain occasion Christ had said to Peter "Before the cock shall crow twice, thou wilt deny me thrice." The event occurred according to the prediction, while Jesus was on trial before the high priest. "And Peter called to mind the word that Jesus said unto him—and when he thought thereon he wept."

The connexion between thought and feeling is a subject of deep interest to mankind; it involves a great portion of their happiness and their misery. This must be obvious to those who duly observe what daily occurs in their own bosoms, or reflect on past experience. Corroborative evidence may be had in abundance by observing the countenances and conversation of those with whom we associate.

Some may object to the hypothesis that future rewards and punishments will principally consist in the natural effects of the deeds done in the body, or the character we form in the present state. But let them observe the connexion of our thoughts with our feelings, and then ask—Is it not easy to conceive that by this connexion men may be prepared to eat the fruit of their own ways, "whether good or bad"? Who is not happy when wholly employed in thinking of such objects or events as are adapted to produce in his mind pleasurable emotions or feelings? And who is not subjected to pain and anguish when his thoughts are wholly and intensely fixed on such objects or events as tend to produce afflicting emotions. Others as well as Peter, have been caused to weep bitterly when they have thought on a wicked and ungrateful instance of their own conduct.

How often does a sudden thought produce in our own minds such emotions of pleasure or pain as render it impossible for us to conceal them from our companions? and how often do we read similar lessons in the countenances of those with whom we associate? A single thought may sometimes produce in an individual such motions of the nerves, the muscles, and the blood, as he cannot conceal from observing friends, relatives, or even strangers, who may be present.

In what manner or by what mechanism or means thought is connected with feeling we cannot explain. The fact however is as obvious and certain as any fact in natural philosophy. We also know by experience that volition is connected with muscular or bodily motion; but *how* we know not. We choose to move the tongue, the head, the hand, or the foot, and the effect follows. We choose to rise from a sitting posture and to walk; the effects follow the volition; but who can tell the *why* or the *how*? In a similar manner we perceive that thought is connected with volition.—It is however a connection ordained by our Maker; and in view of this and other facts we may truly say, we are fearfully and wonderfully made. By merely directing our thoughts, and sustaining the connexion between thought and feeling, God can render us happy or miserable according to our several characters, and to whatever extent may be wise and best. In this way every man may be rewarded according to his own works—"eternal life to them who by patient continuance in well-doing seek for glory, honor and immortality; but to them who are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish; upon every soul of man that doeth evil." In the punishment due to the wicked, no penal fire may be necessary, except what shall result from feelings produced by their own thoughts.—What greater evils were ever suffered in this world than have sometimes resulted from a sinner's own thoughts? How often has the thought of past transgression awakened conscienee from a seeming slumber, occasioned the keenest remorse, and the most fearful forebodings. On the other hand, what happiness has sometimes resulted to the good man from having his thoughts directed to that goodness of God which led him to repentance, and induced him to do justly, love mercy and walk humbly with God. So when the good man has deeply felt his need of pardoning mercy, how has his heart been filled with joy on having his thoughts directed to the language of Jehovah respecting himself—"the Lord, the Lord God merciful and gracious, long suffering and abundant in goodness, pardoning iniquity, transgression and sin"—or to the Saviour's proclamation, "God so loved the world that he gave his only begotten son that whosoever believeth in him, shall not perish, but have eternal life." Indeed the Scriptures abound in great and precious promises adapted to console the humble, penitent, and believing sinners. We may then remark,—

1. As there is such a connexion between the thoughts and feelings of men, it is very desirable that they should be honestly informed respecting the character of God, that there is free forgiveness and salvation with him for the penitent, and that he is so good that he never requires any duty of men without granting them a commensurate capacity. These are encouraging and consoling thoughts.

2. It is of great importance that men should be of a humble and penitent mind, and have their memories amply stored with those truths from which the thoughts of the humble can derive peace, hope, and joy. These precious stores should be treasured up in time of health and youth, against a time of sickness, old age, or a dying hour.—While men have their reason, their minds will be active, their thoughts muot be on one thing or another. How poor and miserable they must be in sickness and old age, if their thoughts are employed on nothing better than a life of sin and its consequences.

REFLECTOR.

METEORIC PHENOMENA.

At the time of the late sublime and beautiful exhibition of the Meteorological phenomena in the heavens, I was aware that it would be a source of much conjecture; but were this all, silence would be my choice; but as I thought I could see the use that would be made of it by the artful and designing, by impressing upon the minds of the feeble and ignorant, wrong ideas of the all wise and good Government of the universe,—I made some memoranda accompanied by a few remarks, endeavoring to show the cause of the phenomenon. A few minutes before five o'clock in the morning of Nov. 13, I discovered from my window many meteors falling or darting much in one direction, which was east north-east; but on opening my window, I perceived that they moved from a centre in all directions, which excited me to attempt a solution of the beautiful appearance.

My first attention was to determine the centre or point from which the meteors started, which, from the place where I stood, (N. lat. 42, 45,) appeared to be in the constellation "Lion's Heart," near "Regulus," but evidently within our atmosphere. There is one thing that I have not seen noticed by any that have written, and which would not have been noticed by me had I not kept my eye on the centre or point from whence the meteors all shot forth for some considerable time; and that was, an appearance of a star, *less* at first, than the stars in the constellation by which it was surrounded; but it would increase until it was much larger than the stars, then totally disappear from ten to fifteen minutes, and then appear again; but the meteors shot forth in greater numbers in the interval between the appearances above mentioned. Thus I have given as brief a sketch of the appearance as I am able and will now be as brief in stating my views of its cause.

It will be remembered, I trust, by many, that in the week preceding this phenomenon, that the northern lights were seen, and followed by soft southern winds which continued until Tuesday afternoon, when the weather suddenly changed to a strong northwester. Now as we view the Nothern lights to be nothing more or less than the electrical fluid rushing in towards the equatorial regions, for the purpose of producing an equilibrium in the atmosphere where it had been exhausted by passing off to the earth,—I consider the sudden change of the weather calculated to produce such a phenomenon as the one here referred to; for I believe that it is no new doctrine that a portion of the atmosphere may be, and often is, over charged with electricity; and that this was the fact in the case now under consideration I have no doubt; and that it did not pass off to the earth in the form of lightning was owing to the sudden change of the weather. But far be it from me to wish to be understood to ascribe all occurrences to second causes, believing as I do, in a particular as well as a general Providence. For the same evidence that will prove the latter will prove the former; for a sparrow falls not to the ground without our Heavenly Father's notice.—And as we have all the evidence that we can ask for, to prove his beneficence and wisdom, will it seem to the candid to approach towards irreverence if we should say that he directed or permitted those general laws which he has established for the purpose of sustaining in due order created matter, to produce such a phenomenon for the benefit of his intelligent offspring, in the way of purifying the atmosphere of its noxious combinations, which generate disease in the human system.—We are led to this suggestion by the mode in which the destroying angel has visited the world. The few past years his presence has been noticed simultaneously in far distant portions of the globe. This being the case, may we not infer that he has made the atmosphere his chariot to ride forth to the dismay of the inhabitants of the earth. S.

RELIGIOUS OPINIONS OF MILTON, LOCKE, AND NEWTON.

BY REV. HENRY ACTON.

Milton, Locke, and Newton, were Unitarians. Having shown that they were earnest Christian believers, and free scriptural inquirers, I observe that, in respect to their particular views of Christian doctrine, they were Unitarians. I am well aware that this has been, and still is, denied by some persons. I will not designedly mislead my hearers on this point, in the slightest degree. For this reason alone, I will content myself, at present, with saying that, in my opinion, to my own conviction, they were all three Unitarians. Only let it be clearly understood, that I put the assertion in this qualified form, not because I have the slightest douht on the subject myself, but only because I am aware that others profess to doubt it, and because I am anxious not to be charged with any misrepresentation or concealment in this matter.

For the same reason, I must also explain, that by styling these illustrious men Unitarians, I do not mean to affirm that they held all and exactly the same opinions, as are entertained by the generality of those who are called by the same name in the present day. I mean only, that they were Anti-trinitarians. They did not find in the scriptures the doctrine of three persons in one God. They were not believers in the true and proper deity of Jesus Christ. They regarded the Father as the only true God, in distinction from the popular doctrine, of God the Father, God the Son, God the Holy Ghost, three coequal divine persons. And all who embrace such views, I consider to be justly described as Unitarians, whatever may be their opinions on other and minor points of Christian belief. Milton certainly, and Locke probably, believed in the pre-existence and super-human dignity of Jesus Christ, though not in his proper deity. Newton, I suspect, (for reasons which shall be given presently,) looked upon Jesus Christ as by nature truly and simply a human being; entrusted by God with divine powers, and a divine mission; sent by God to be the Saviour of the world; raised by Him from the dead, and exalted to glory and spiritual dominion at His right hand. But upon this I do not insist. I only contend, that these great men rejected the doctrine of the Trinity, with most of its kindred dogmas, and therefore were Unitarians. A Unitarian is not necessarily a believer in the simple humanity of Christ. But still less is a Unitarian simply a believer in one God; for all Christians profess to believe in only one God. A Unitarian is a Christian who believes in the strict personal unity of the Godhead,—the sole deity of the Father,—in distinction from those who believe in the tri-personality of God. In this, the original and only proper sense of the term, we claim Milton, Locke, and Newton, as true Unitarians; and I do not see how any one, who impartially considers the evidence on the subject, can possibly deny the justice of our claims.

So far as relates to Milton, then, there is now no room for the least difference of opinion on the subject of his heterodoxy. It cannot be forgotten, indeed, that until lately, all suspicions of his unsoundness in the faith, according to the popular standard, were accustomed to be scouted by the religious world at large, as imputations upon his fair fame; and were thought to be sufficiently confuted by a simple appeal to a few high-sounding passages in his poetical writings. But this delusion has passed away, since the recent discovery of his theological work: it is now proved, that Anti-trinitarians were right in suspecting they might claim this great spirit as a brother, in worshipping the God of their fathers after the way which men call heresy. It is now as clearly evident that Milton was a Unitarian, as that the Apostle Paul was one; though, in my humble judgment, not a whit more so. In the production alluded to, he has made us fully acquainted with his theological views. He peremptorily denies the Trinity, and the equality of Christ with the Father. He enters into a careful examination of all the texts and arguments commonly alleged in support of these doctrines; refuting the false conclusions drawn from them, very much in the same method as Unitarians of the present day. He asserts and maintains, that 'according to the scriptures, there is in reality but one true, independent, and supreme God,' and that, 'according to the testimony of Christ, delivered in the clearest terms, the Father is that one true God.' He calls the Trinity, 'all that commonly-received drama of the personalities in the Godhead,' and represents it as entirely without foundation in the scriptures. He says also, in regard to divine worship, that 'as the Son uniformly pays worship and reverence to the Father alone, so he teaches us to follow the same practice.' On other portions of Christian doctrine, it must be allowed that the opinions of Milton approach somewhat more closely to the likeness of reputed orthodoxy; though still, not without some considerable variations. But then, it may be justly observed, that on the points now referred to, relating particularly to the nature and means of Christian redemption, the views of most scriptural Unitarians approximate more nearly to those of intelligent and rational Trinitarians of the present day, than is commonly imagined. I have no design, however, of insinuating that the sentiments of Milton on these subjects, were identical with those of modern Unitarians. I acknowledge they were not so. I only set him forth as agreeing with us on those grand questions, the sole, unrivalled deity, and exclusive worship, of the God and Father of our Lord Jesus Christ. He was therefore a Unitarian, as opposed to the general body of professing Christians, who are still believers in the Athanasian doctrine of the Trinity.

Let me next speak of Locke. It must be admitted, that we have no such direct and positive means of ascertaining what were *his* exact views on these important subjects. Although he published several works of a religious nature, and one in which he professedly unfolds the scheme of Christian redemption, he has no where stated either his belief, or his dissent, respecting the doctrines of the Trinity, and the personal Deity of Jesus Christ. He has no where undertaken to discuss these subjects; nor even avowedly to explain his own opinions upon them. All the evidence that we can have, therefore, of his actual views on these topics, must be of a presumptive and circumstantial nature. But it may not be at all the less convincing on this account. Every intelligent person will readily acknowledge, that inferential evidence may be so full and so strong, as to produce an equally rational conviction with any other kind of evidence. Let us consider, then, what grounds there are for believing that Locke also must have been a Unitarian.

Now, surely, a strong presumption that this was the case arises from the simple fact, that he has never declared or expressed himself otherwise. Is it conceivable that any person really holding the doctrine of the Trinity, and its kindred dogmas, could have written two or three considerable and systematic works on christian theology,—in which he professes to show what in apostolic times was accounted the essential faith of a Christian, as well as to explain the sense of a large portion, and that too the most doctrinal portion, of the New Testament scriptures,—and yet that he should never record his belief in these fundamental articles of his own creed? I say, is this conceivable? Can any other voluminous Trinitarian author be pointed out, who has acted in such a manner? Supposing this strange silence were in itself probable, or possible, what rational motive could have occasioned it, (for it must have required an effort,) in the instance of Locke? Every temptation must have been on the side of an open avowal of Trinitarian sentiments, if he had really entertained them. It is easy enough to imagine a reason for his not choosing to declare himself, in plain terms, an unbeliever in the popular doctrines. He might think it not at all necessary, or wise, to expose himself to the additional obloquy which such an avowal would have brought upon him, in those times especially. But why, if he believed the doctrines of the Trinitarian system, he should so carefully have concealed his belief in this respect, is a problem not easily solved. Yet so it is; his writings are entirely Unitarian. I am not aware of a single sentiment in them which any Unitarian may not embrace; and of very little indeed which all Unitarians do not cordially believe and approve. What rational doubt, then, can there be, that he himself embraced the same simple and glorious faith.

This presumption is strengthened by the fact, that he was vehemently suspected and charged with being a Unitarian, in his own times, on the publication of his 'Reasonableness of Christianity;' and that though he never expressly owned it, perhaps, yet he never denied it either. One of his theological assailants on that occasion tells him plainly, that his book was 'socinianized all over;' and even entitles his own reply to it, 'Socinianism Unmasked.' How did Locke receive this accusation? Even in such provoking circumstances, he never answered the charge by declaring, or so much as intimating, his faith in the Trinitarian doctrines; which surely would have been the plain, easy, natural, unavoidable answer to such a charge, if he had been a believer in those doctrines. But he only demands of his antagonist, what right he had to assail him with such an odious charge, when he had no where declared himself to be a Socinian, or undertaken to defend Socinian doctrines? That is to say, being no sectarian polemic, but a free and independent inquirer after truth, he did not choose to acknowledge the justice of the epithet applied to him, nor to be drawn into a direct controversy on points of the Socinian creed. Still, he does not in the least modify his former sentiments. He still maintains, that if there are any other doctrines delivered in the New Testament, than those simple propositions set forth in his own work on the 'Reasonableness of Christianity,' (which he will neither be made to admit or to deny,) yet that they are certainly 'not such as our Saviour and his Apostles required to be believed, to make a man a Christian.'

By way of illustration merely, I would just observe, that there appears to be on these grounds as much evidence, and the same kind of evidence, for believing that Locke was a Unitarian, as there is for believing that Gibbon was a sceptic. The latter did not, in the celebrated chapters of his history, absolutely and expressly deny the divinity of the Christian religion; did not avow himself an unbeliever, and openly take to himself the obnoxious name of infidel. And subsequently, when he was assailed on the subject, he contented himself with defending what he had previously written, but still without any open acknowledgment of his infidelity. Yet no one had ever doubted, or can doubt, that Gibbon was an unbeliever; because he wrote about Christianity exactly as an unbeliever, and as no sincere believer could write. Even so it is to be presumed that Locke was a Unitarian; because he always wrote about the Christian religion exactly as a Unitarian, and as no sincere Trinitarian could write. I feel thoroughly persuaded, that this presumptive evidence of the heterodoxy of our illustrious countryman cannot be resisted by any unprejudiced mind.

Lastly, I contend that in the case of Locke, as in that of Milton, whatever doubts were once entertained on the subject of his Unitarianism, must have been completely removed from every impartial mind by his posthumous publications. In the interesting account of our great philosopher by Lord King, containing numerous extracts from his journals and common-place books, there are several papers on religious topics which appear to me to set the question finally at rest. I cannot, in this place, enter into any particular review of those papers; but I refer you to them with perfect confidence, that after reading them attentively, you will be as fully convinced as I am, that Locke was no believer in those strange, mysterious dogmas, which the majority of the christian church, for so many centuries, have substituted for the simple and glorious truth of the divine unity.

Concerning Newton we have the same kind of presumptive evidence to produce; confirmed however, in this instance, by the positive and credible testimony of his most intimate friends. As in the case of Locke, so it is remarkable that Newton, in all his writings on religion and the scriptures, has never once expressed his belief in the Trinity, or in the personal deity of Jesus Christ. This surely affords strong grounds for supposing that he had no faith in those doctrines. Having urged this line of argument at some length already, in speaking of Locke, I shall not here go over it again. But I must be allowed to mention, that there is a particular presumption of Newton's heterodoxy on these articles, arising from the circumstance to which I have before directed your attention; namely, that he instituted a most careful inquiry, and wrote a very elaborate treatise, in order to prove the corruption of two of the strongest texts commonly employed to support the Trinitarian system. Is it likely he would have engaged in such a laborious research from mere curiosity, or critical taste? Is it likely he would have taken such pains for such an object, if he had not felt interested in setting aside those texts, as false testimonies to a false doctrine? Is it probable, when his labors terminated, (according to his own judgment at least,) in the utter destruction of these two favorite props of reputed orthodoxy, that he would have concluded his treatise without some expression of his belief, that the doctrines in question might nevertheless be defended by other texts,—if he had entertained any such belief? Could any honest and serious Trinitarian have done less? Yet he has not one syllable to this effect. The inference is too clear to be resisted; he rejoiced in the issue of his inquiries; because he looked on the doctrines of the Trinity and Incarnation of God as Athanasian corruptions of the pure gospel of Christ.

Again, in the course of this treatise, when speaking of the baptismal commission given by Christ to his apostles, and recorded at the close of Matthew's gospel, Newton calls it,—'the place from which THEY TRIED AT FIRST TO DERIVE THE TRINITY.' Could any conscientious Trinitarian believer have written in this manner? It is incredible; and I feel a thorough conviction, that these circumstances, in the total absence of any contrary proof, ought alone to be considered decisive of the Unitarianism of this great philospher.

But, as I have already remarked, we have the express testimony of some of his most intimate friends to the same purpose. Mr Hopton Haynes, and the celebrated William Whiston, were both long and closely connected with Newton; the former as his fellow-servant in the King's Mint, and the other as his deputy and successor in the Mathematical Chair at Cambridge. They were both men of distinguished learning and probity, zealously devoted to religious studies. They were themselves both Unitarians, frank and open adversaries of the orthodox system; and the former especially was the author of one of the most judicious and valuable books that has ever appeared on this controversy. There cannot be a doubt that they had both frequently conversed with Newton on religious subjects. Now, we have their testimony, that our great philosopher agreed with them, in utterly rejecting the popular doctrines,—believing in the strict unity, and sole unrivalled deity, of the God and Father of our Lord Jesus Christ. I have never yet seen anything calculated, in the least degree, to throw discredit on this testimony. It is fully equal to that upon which we receive many highly important facts, in history and biography, which are in themselves not unreasonable or improbable.

Such, then, is the evidence on which we rest the truth of our assertion, that in regard to their particular views of christian doctrine, Milton, Locke, and Newton, were Unitarians. I trust I have shown to your complete satisfaction, that it is on no very insufficient grounds we venture to rank these men among the great, the wise, the learned and the good, who in all ages of the church, amidst corruption and persecution, have been witnesses to this pure faith *once delivered to the saints*. That we should be desirous by all fair means to establish our fellowship with them in religious belief, cannot reasonably surprise any one. We say indeed of the Unitarian doctrine, as we said before of Christianity itself, that we wish no man to receive it on the mere credit due to other men's opinions. Let every one, mindful of his individual responsibility to God, carefully examine into its truth and accordance with the Holy Scriptures. But here again we say, let every one be assured that, whether he perceive it at present or not, *there must be* some weighty evidence in favor of this doctrine; otherwise it never could have recommended itself to the calm and patient judgment of such inquirers,—so earnestly intent upon the discovery of the truth, and so highly qualified for the work. As a final test of the truth or falsehood of the Unitarian doctrine, the sanction of these or of any other great men is of no validity; nor do we wish ever to see it applied in this way. But as a confutation of many absurd reproaches, which ignorant or arrogant men have attempted to cast upon our dearest convictions, the fact of their having been embraced by these great characters is unanswerable. The faith which has been solemnly entertained by such minds *cannot be*, what proud ecclesiastics, in their spite and impotence, have dared to call it, 'a feeble and conceited heresy.' It has satisfied the understandings, charmed the hearts, and sanctified the lives, of much wiser and better men than many of those who have reviled it.

[From Rev. Mr Pierpont's Sermon on the Burning of the Ephesian Letters.]

PAUL AND THE MAGICIANS.

The following is a part of the conversation which the preacher supposes to have taken place between the Apostle and one of the Magicians, who had been converted to Christianity.

"But," rejoins the adept in Ephesian art, "the worshippers of Diana, the sorcerers and necromancers, not converted to the new doctrine, will continue to use the books that you denounce: and if I do not furnish them, others will."

"Then," says Paul, "then with others is the sin; and on others fall the curse! Wash thine own hands in innocency; then, should others use these books, or others furnish them, for the delusion of the simple, and the destruction of the deluded, 'in *thy* skirts shall not be found the blood of the souls of the poor innocents,' but in the skirts of those who have been their destroyers."

"Yet," says the owner of the books of curious art, "these books are the implements of my trade. By them I get my bread. The use of them is the only art I know. They are my capital in business; and *I cannot afford to make the sacrifice.* Besides, many worthy Ephesians are engaged in kindred employments, and are supported by them. The artisans, who convert skins into parchment for these books, are, many of them, respectable citizens, and are ready, like their fellow-craftsman, the tanner of Joppa, to show hospitalities to an apostle.—Shall they be thrown out of their employment? The patient and pains-taking scribes, who earn their bread by copying these volumes,—shall they be thrown out of theirs? Will the Jew of Tarsus deign to be reminded by some future Jew of Venice, that

'You take my life
When you do take the means by which I live?'"

"These," replies the apostle, "are serious considerations. The objections they imply have been fairly and forcibly proposed by you; and I will try to give, for surely they deserve, a reasonable answer.

"The scribes and tanners, as well as their respective vocations, fall under the conditions of all human employments, as they are affected by human improvement. The fashions of this world pass away, and with them must pass away the employments that depend upon those fashions. Even the *useful* arts, which I shall consider first, must retire before arts that are still more useful. The parchment makers, in whose behalf thou pleadest, have, themselves, to answer for having driven from employment the gatherers of papyrus and bark, and the makers of waxen tablets, which were used by the scribes of ancient times: and the scribes of the present day, who write with a reed on parchment, show no sympathy for their Bœotian brethren who, sitting around the fount of Helicon, wrote the poems of their Hesiod with a pointed iron upon sheets of lead. Yet the writers of those ponderous volumes have been made to mourn over their occupation gone.—As it has been, so it must be. Even those of my own nation who, ages hence, shall be employed in preparing parchment for *the oracles of God*, and the scribes who live by transcribing *Moses and the prophets*, shall, in their turn, have their work taken out of their hands by the skill and invention of coming times,—when the dark mines shall have given out their treasures, and fires shall have molten them, and science, truly so called, shall have combined them, and the winds and the waters shall drive them, till, as it were 'in a moment, in the twinkling of an eye,' a copy of 'the law' shall be thrown off, for the instruction of the humblest and the poorest, and 'the world shall scarcely contain the books that shall be written.' Where *then* shall be the scribe, to whose labors we are now indebted for copies of God's word! He will have followed the long train of those who, in days already gone, have withdrawn before the pressure of the on-moving hosts of improvement and of light. And thus must it ever be, while the good work of advancement is going on in the world. All who are connected, at any time, with the existing order of things, when that order gives place to a better, must give place to those who bring in the better; or they must themselves take hold of that which *is* better, and, by making themselves parties in the improvement, become partakers of its blessings: they must leap into the car with the reformers,

'Pursue the triumph, and partake the gale;'

or, if they will lie back, they must be content to be abandoned.

"But, if this is the condition into which those are thrown, by the eternal and irresistible current of events, who are engaged in good labors—good, because conducive to enjoyment, and productive of it, what better terms can they ask, or hope, whose vocations, like yours, are necessarily,—not accidentally, and by some perversion from their natural tendencies and real design, but *necessarily, naturally,* and *forever productive of evil?* Shall such employments be spared, or those who still pursue them, while those are not spared who can plead in their own behalf the many benefits that they confer? If the native forest tree, that spreads its grateful shade for the refreshment of the laborer, but yields him no fruit, is cut down, to make room for corn and olive trees, shall the bramble bush and the thorn boast themselves against the husbandman?—Does even heathen philosophy urge a plea for mercy in such cases? or does heathen power regard it? Behold, even now, the Roman Cæsars have thrust the arm of their power into the gloomy groves that darken the islands of the Hyperborean seas, to drag forth to light and to liberty, the victims of Druidical superstition, and to quench the fires, that, for ages, have burned there to consume the innocent or self-doomed martyr! Will even Roman righteousness consider the claim of the Druid minister, *to be let alone in his business*, priest though he be, and clad in his long white robe, and standing with his golden knife by the altar of his gods? Or, shall the humbler minister, in those horrid rites, be respected in *his* employment, who weaves the osier hurdles, into which the human sacrifice is thrust, that he may be thrown into the fire?

"Again," continues the apostle, "look beyond the seas, at imperial Rome. See that long train of slaves that have been torn from their homes near the fountains of the Nile, and driven, in chains, over many a league of Lybian sands, that they may be clasped by the arms of the mistress of the world, and fastened as a plague spot upon her bosom! A brother apostle, in his exile in Patmos, has, in vision, seen an angel coming down from heaven with great power, lightening the earth with his glory, and crying mightily with a strong voice, 'Babylon the great, is fallen,—is fallen.' When that vision shall have come to pass, and the merchants of the earth shall weep over the fallen queen, because no man buyeth any more her merchandise of slaves, and the souls of men,—what will become of those, or of their vocation, who now so curiously braid the slave-driver's thong? Or, shall the fall of the mother of abominations be stayed, and shall the nations of the earth still, and for ever, continue to 'drink the wine of the wrath of her fornication,' lest, forsooth, her cunning artificers in iron should rest from their labors, and those hammers be covered with rust, whose busy clink we now hear, early and late, forging out manacles, and 'closing rivets up?'

"Nay, why need we look abroad, to see the applications of this eternal principle of the government of God? The workings of the same spirit are, even now, going on around us here in Ephesus. The magnificent fane of your goddess already feels that a new and fearful light hath flashed upon its walls; and, in the great earthquake, that told of the angel's descent to the sepulchre on Cavalry, its giant columns are tottering to their base;—as are the thrones of all your gods. Will not those artisans who make silver shrines for Diana, be alarmed at this? Yea; Demetrius is already astir among his workmen. 'Ye know,' saith he to those of the like occupation, whom he hath called together, 'ye know that by this craft, we have our wealth:' and if this Paul be permitted longer to go about saying, 'that they be no gods that are made with hands;' where shall we find a market for our shrines?" And well may these craftsmen tremble for their trade, when the gods are falling whom it is their trade to serve!

"And now, ye silversmiths and sorcerers, when ye come round me and ask, 'when we have burnt our books and melted down our shrines, where shall we get our bread?' my answer to you all is one. When the gods fail you whose service is pollution, and shame, and wrong, and sin, and whose wages is bondage,—though the chain that holds you to their service is of *gold*,—whose wages is bondage, and degradation, and death, enter as laborers into the fields of Him who is Lord of all the harvests of the earth, 'whose service is perfect freedom,' who will never suffer the righteous to be forsaken, or his seed to be begging bread. Doubt not the assurance of Him who came not to destroy men's lives, but to save them. 'Every one that hath forsaken houses or lands, for my sake and the gospel's, shall receive a hundred fold, *now in this world*, and in the world to come, eternal life.' He may not always give 'large money' to his servants, as they who crucified his Son gave to the soldiers that guarded his tomb—and gave it to corrupt them, and to reward them for a lie; but he will give that which money cannot buy, and which, when gained, 'neither moth nor rust can corrupt, nor thieves break through and steal.' Gold, though a good, is not the greatest good. Was it not in righteous wrath, that your fabled gods granted, to the letter, the prayer of the miserly Phrygian, that whatever he should touch might be turned to gold? The blushing pomegranate, that swung on its bough above him, promising him its cooling acid, he touched, to pluck it, and it was gold! The fountain, that bubbled by his way-side, he stooped to drink from, and, at his touch, 'twas gold! Would he not have given all his gold, for permission to dip the tip of his finger in WATER, and cool his tongue! Believe me, my Ephesian friends, the riches of righteousness are the only enduring riches. Think not that 'gain is always godliness:' doubt not that 'godliness is great gain.' Can you believe that He who made you that you might serve him, and serve him by doing *his* work, will reward you more liberally for *undoing* his work, than for *doing* it? If you have not confidence to enlist under the banners of the Almighty King, who showers his largesses upon each one who joins his hosts; and, holding out the cross of his Son from the heavens, writes under it in sunbeams, '*In this thou shalt conquer*'—is it safe, do ye think, to take up arms against him, and look to his great adversary to give you, day by day, your daily bread? Believe me, my friends, the loss of the books which I counsel you to cast into the fire, will be your incalculable gain. Throw off the garment of unrighteousness. It is a tunic of a centaur, that has been struck through and poisoned by the arrow of a god. Tear it off, ere its venom reach your vitals. Exchange it, exchange it, I entreat you, for a robe of 'fine linen, clean and white,—the fine linen that is the righteousness of the saints.' In the spirit of a wise thrift, cast away the wages of your present work, and take the gift of God, which is eternal life through Jesus Christ. Nor shall eternal life in the world to come, be your only reward. So long as virtue and a good name are bound together in this world, so long as there *is* 'any virtue or any praise,' your sacrifice shall not be forgotten. It shall be published in every language and through every land. Yea, wherever the *gospel* shall be preached, in the whole world, there shall also this, which ye shall do, be told for a memorial of you: and, when the name of your tutelary goddess shall be a by-word and a scorn; when the moon, whose silver garments *she* impiously affects to wear, shall no more walk in her brightness, over the temple that now reposes in her beams, and not one broken column of that temple shall remain, to tell the traveller where it stood,—a voice shall come forth from the heart of Christian Europe, that shall be heard throughout the world, saying, 'Behold these early Christians, who nobly sacrificed their private gain upon the altar of the public good!'"

CHRISTIAN REGISTER.

BOSTON, JANUARY 25, 1834.

MORAL EFFECTS OF UNITARIANISM.

To the author of remarks on the "Life of Rev. Elias Cornelius."

To you, dear Sir, am I indebted for the perusal of a book of surpassing interest. Query—How can a corrupt religion produce such good fruit?—I would solicit through the same paper that directed us to the memoirs in question—direction to the biography of a Unitarian Christian that exemplifies a life of active holiness.

We wish to investigate the effects of religion rather than theories to determine on the true one. —FROM AN INQUIRER

We are much indebted to our unknown correspondent for his frankness in stating his inquiries and will endeavor to give him a satisfactory reply. "How can a corrupt religion produce such good fruit?"

We answer by means of the pure and wholesome truths which are connected with it. We are not acquainted with any system professing to be Christian, which if judged by reason and by scripture, will be found to be entirely corrupt. There must be some truth mingled with the grossest error, to give the error currency in the world. It is so with the Calvinistic system, which our friend supposes produced such good fruit in the individual to whom he alludes. Calvin was a diligent student of the sacred writings, a learned man, a sincere Christian, and deeply interested in the promotion of religion. It was not to be expected at the time in which he lived, that he should have obtained a clear perception of the truth, free from every stain of error, but it was as little to be expected that he should have framed a system of unmingled error without a particle of christian truth. And in point of fact, we find in his Institutes, his great work on Theology,—in the Westminster Assembly's Catechism,—and in the creed of the Andover Theological Institution, many valuable truths—truths which are held up by our Saviour and his Apostles, as the grand means of human sanctification. These truths, although united with great and lamentable errors, do not lose all their efficiency. They are capable of doing some good, though not all the good which they would do, if presented in a purer form. The doctrine of our accountability to God, when fully believed, will always exert a great influence over the human heart, although God is erroneously conceived as existing in Three Persons. The doctrine of the depravity of man and the consequent duty of repentance, will lead to earnest efforts after christian improvement, although that depravity be erroneously traced to the sin of Adam as its cause, and supposed to be more extensive in each individual than it really is. In this way, we account for the fact of "such a corrupt religion" as Calvinism producing "such good fruit," as it did in the character of Mr. Cornelius. His virtues were owing not to the peculiarities of Calvinism, but to the truth, which that system holds in common with pure Christianity. Had he believed precisely as he did on religious subjects, with the exception of the doctrine of the Trinity, vicarious punishment, and other kindred errors, we have no doubt, that other circumstances being the same, he would have manifested precisely as good fruits in his character.

Our correspondent solicits direction to the biography of a Unitarian Christian, that exemplifies a life of active holiness. A favorite book with us, that illustrates this point, is the Acts of the Apostles, which is, in great part, a biography of one of the most devoted and decided Unitarians, whose history has been recorded, we mean the apostle Paul. It was his doctrine that there is "*One God* and one Mediator between God and man, the *Man Christ Jesus*." This is Unitarianism, in opposition to the error that the Father is God, the Son God, and the Holy Ghost God, and one mediator between God and Man, the God—Man, Christ Jesus. But as we are aware that it may be denied that Paul was a Unitarian, notwithstanding his frequent and express assertions of the Unitarian doctrine, we will not press his example, but will refer our friend to other individuals of modern times.

'We would lead him to the perusal of a work of surpassing interest,' lately published in Boston, the life of William Roscoe. Let him follow that eminent man, through all the scenes of his varied life, and say, if he has not found an example of 'active holiness.' Let him contemplate his earnest devotion to every object, intended to promote the welfare of humanity, his unshrinking integrity in the midst of peculiar difficulties and trials, his calm trust in God under disappointment and sufferings, and his lively faith in Jesus Christ, and say, if he is not worthy to be held up as a model of Christian excellence, of active holiness, such as the world seldom sees.

We can direct him to a biography of a friend of Roscoe's who died at an early age, but who lived long enough, to show the blessed fruits of Unitarian Christianity, in a character of rare moral loveliness and holy activity—the Rev. Benjamin Goodier. A work not very common in this country, but of which a good abstract can be found in one of the early numbers of the Christian Examiner. Where is a more beautiful specimen of "active holiness" than that presented in the biography of Newcome Cappe, and of Catharine Cappe,—two individuals, who for moral worth, spiritual elevation, and an earnest devotion to the good of others, can be favorably compared, with the brightest examples of christian excellence, of which any denomination can boast. And to speak of works that are familiar to almost every one, is there no active holiness displayed in the biographies of Buckminster, Thatcher, and Abbot,—names which are usually connected together, because they resembled each other in their fervent piety, no less than in their early death? We will make no more references of this kind, not because materials are wanting, but because sufficient have been adduced to satisfy a candid mind, that "active holiness" is not the exclusive product of Calvinistic Theology. The individuals we have named were Unitarians. They enjoyed the happiness of knowing the truth as it is in Jesus, without the addition of the popular errors of the day. And if the uniform manifestation of the spirit of Christ be any test of Christian character, they must be allowed to have possessed it in an eminent degree.

We will take the liberty, in closing these remarks to guard our correspondent, against the danger of making too much account of energetic and magnificent enterprises, as proofs of Christian excellence, and of thinking too little of the more retired and quiet virtues, which our Saviour recommended as conditions of salvation in the portion of his Sermon on the Mount called the Beatitudes.

THE THEORY OF REVIVALS LIMITS THE SPIRIT OF GOD.

We were lately reading an account of the state of religion, given by some ecclesiastical body, in which it is said, 'that there is a general advance in religious matters, though there is but little evidence of the presence of the Divine Spirit.' An assertion of this kind is the natural result of the error, which regards an unusual excitement on religious subjects, as produced by an unusual action of the spirit of God. It blinds the mind to the numerous impressive and delightful proofs of the presence of the Divine Spirit, which are given by the whole course of Nature and the history of our lives. The Scriptures declare that 'God is not far from any one of us,' that he 'filleth Heaven and Earth with his presence,' and 'though we take the wings of the morning and dwell in the uttermost parts of the sea, we can never flee from his spirit.' We believe this to be the statement of a literal fact. We believe we are surrounded with the Divine Spirit, more closely than by the air. 'In him, we live and move and have our being.' Every breath we draw, every pulsation of our heart, every muscular motion, is an evidence of his presence. How perverted then, must be our religious ideas, if we see no evidence of that presence, except in seasons of excitement, which come and go with the rapidity of a whirlwind? Ill is it with our souls, if we are deaf to the 'still, small voice,' which nature utters from all her works. Let us listen to that voice, more melodious than all the strains of earthly music, and the presence of the Infinite Spirit will be revealed to our hearts. Every spot on God's earth will be sacred to us. Every scene will recal the vision of the patriarch, 'how awful is this place, surely God is here, and I knew it not; this is none other than the house of God and the gate of Heaven.'

But the theory of modern revivals is opposed to these cheering and sublime views of the presence of God. It keeps the Deity out of sight, declares that 'there is little evidence of the presence of the Divine Spirit,' unless a state of feeling in the human mind is displayed, which, from its very nature, must be infrequent and transitory. It makes the unchangeable God dependent on the frail creatures of his own hands. If they are under the influence of impassioned emotion, the Almighty is present. If they are languid and indifferent to religion, the Almighty is absent. Is this Christianity? Is it religion? Is it reason? It cannot be. Our heavenly Father is a 'God at hand and not a God afar off,' and though we abuse his grace and become unworthy of his favor, and insensible to his presence, he is still with us. Changeable and fickle as we are, we often lose sight of his constant agency, he goeth before us but we do not see him, he is around us, but we know it not; yet God is the same, his presence is never withdrawn, for with him 'there is no variableness, nor shadow of turning.'

CHILDREN'S BOOKS.

The present age—prolific as it is in books of all kinds—is especially so in children's books, so called. The counters of the booksellers groan beneath them and with their intrusive blue and yellow covers, we see them gradually elbowing grave octavos and respectable duodecimos out of their places on the shelves of the library and the parlor table. The indefatigable Peter Parley, who is always imaged to our mind's eye as an intellectual Briareus, with fifty heads and a hundred hands each grasping a pen, has alone furnished more juvenile books than were to be found in the most amply stocked nursery library, half a century ago. Is it not to be feared that we are carrying this thing to an unwise excess? Granting that children's books are all of them unexceptionable (which we suspect is granting a great deal more than truth would compel us to) are they not far too numerous, and does it not retard the growth of the infant mind to have it thus drenched with floods of entertainment and instruction?

There is a sensible Latin adage which says, "much should be read and not many things." It is a common remark that he is most learned, not that has read the greatest number of books, but that has read most judiciously and methodically. It was happily said by Miss Edgeworth, we believe, of one of her characters, that it was known only from the general fertility of her mind that the stream of cultivation had ever passed over it. Granting however, that the knowledge acquired be in direct ratio to the time spent in study, would it be advisable for children or adults, and especially the former to spend the greater part of their days with their eyes nailed to a book? What is the object of education? Certainly not to make the mind a passive recipient, a vessel, into which foreign materials are to be continually poured. The etymology of the word gives us its meaning, it is the leading out of the faculties and capacities of the mind. It is that course of discipline which shall develope the several powers in a proportionate degree—which shall make its subject as happy, as useful, as intelligent, as independent, as good as it is possible for him to be—which shall enable him to discern most clearly and fully the infinite forms in which truth and beauty reveal themselves—which shall give to a human soul the power of performing "justly, skilfully and magnanimously" (to borrow Miltons language) the various duties of life.

Every man and every child must read and study much, to be educated in the proper sense of the word, but they must not always read or study. A taste for reading is an invaluable resource, but we may be neglecting important duties, while we are indulging in it. Many indolent persons are apt to think they are very industrious, when they are sitting in an easy arm-chair and reading an entertaining book, but they are very much mistaken. Many men read because they are too lazy to act or to think. But we are wandering somewhat from the point we started from.

We think, as far as our observation goes, that the children of the present day read too much. To explain our views fully upon this subject would require the compass of a dissertation and not of an article. We will speak then only of two points in which this excessive reading is likely to be injurious to young children. In the first place, it interferes with what we may style education of the senses and in the second place, with the development of the physical system.

A great portion of our knowledge in early life and indeed in all portions of our life, is and must be derived from the senses. But there is nothing in which men differ more from each other than in the use they make of their senses and in their faculties of observation. This difference depends very much upon the training in early life. We can hardly believe that the luxurious inhabitant of a modern city, who must have half a dozen pair of hands to minister to his daily wants, belongs to the same species as the Indian hunter, who boldly roams the pathless forest, with a rifle and a hatchet, sleeping on the ground and steering his course by the stars. We do not expect our children to be Indian hunters, but we know that all men are and must be frequently thrown into situations in which that practical skill, which comes from the early observation of familiar things, will be highly serviceable. A child should be taught to observe—to keep his eyes open—to take notice of things. There is no lack of opportunity for this kind of instruction. There is not a town or a village which does not contain innumerable objects which may instruct and delight a child through the medium of his senses. Besides the exhaustless volume of wonders which natural history affords, the common phenomena of air, heat, steam and light shown in every household,—there is no handicraft employment which it is not curious and instructive to watch the operations of. Every piece of machinery, which is simple enough for a child's comprehension, and every product of art and science contain food congenial to the growing mind. Those of our readers who are old-fashioned enough to have a copy of Mrs. Barbauld's Evening Entertainments in their possession, and will turn to the article called "Eyes and no eyes, or the art of seeing," will see an illustration of our remarks, in two lads, one of whom has been taught to exercise his senses and the other has not.

That it is injurious to the health of young children for them to spend many hours of the day in reading or study requires no argument. The overtasked mind becomes dwarfed and sickly and the body soon droops and pines in sympathy. A great proportion of children's books consists of narratives, which are exciting and exhausting to the mind, and which have such a fascination as will induce children to forgo that desire to indulge in muscular motion which is an instinct in childhood. We fear that many parents give their children books to read as the easiest method of keeping them quiet and still. This is a degree of selfishness nothing less than criminal. It is the vocation of children to run about and make a noise, and no means should be taken directly or indirectly to check it. There is no more melancholy object in our eyes, than that of a pale and silent child, who has acquired a morbid appetite for books and devours story after story—we never see one poring over a "pretty story," without longing to throw the book into the fire and set the little thing at a game of romps. We pity the man or woman that "cannot bear" the noise of children. There is no sweeter music to our ears than the shout, laughter and uproar of healthy, rosy children engaged in innocent sports, "feeling their life in every limb" and expressing by a thousand natural and unequivocal signs, that sense of delight in mere existence, that frolic feeling in the blood, which is the universal heritage of childhood and which, to the benevolent mind of Dr. Paley, suggested the most striking argument in favor of the goodness of God.

REPORT ON THE GEOLOGY, MINERALOGY, BOTANY AND ZOOLOGY OF MASSACHUSETTS.

MADE AND PUBLISHED BY ORDER OF THE GOVERNMENT OF THAT STATE; BY ED. HITCHCOCK, PROF. CHIMESTRY AND NATURAL HISTORY. AMHERST COLLEGE.

This is a noble monument at once of the industry and ability of its author, and the liberality of the Legislature at whose expense and under whose auspices it was published. It is a work of between six and seven hundred pages, and is divided into four parts; first, containing the economical geology of Massachusetts, second, the topographical geology, third, the scientific geology, and fourth, a catalogue of the animals and plants of the state. An Atlas of maps and plates accompanies it. Of its scientific merits we are not qualified to speak, but the best judges have pronounced it to be of a high order. Prof. Hitchcock has evidently carried on his survey with that unflagging zeal and spirit, without which nothing great is ever accomplished, and gone through an Herculean amount of labor. He is a scholar as well as a scientific man, writes with spirit and elegance, with a vein of sound sentiment and correct feeling, running through his work. In turning over his leaves we have found many things interesting to the general reader, and there are a great many facts which must be highly important in an economical point of view.

Too much praise cannot be bestowed upon the government of Massachusetts for their liberality in publishing at the public expense, twelve hundred copies of this expensive work. Such enlightened patronage as this, is twice blessed; it affords encouragement to men of science, who might otherwise never have been known and appreciated, and diffuses among the community a large mass of valuable information, which never could have been acquired except at the cost of much time and labor. No citizen of Massachusetts, we think, could object to the appropriation of a portion of its treasures to objects of this kind and no one can contemplate without an honest pride, this noble monument of the intelligence and public spirit of the commonwealth.

LOTTERIES. The progress of truth is steady though slow. Lotteries have ceased in the great states of New York and Pensylvania and we have heard Maryland is waking up to the same subject

The subject has been referred to a joint Committee of the Senate and the House. This is half the battle. The moment that the attention of judicious men is called to the subject, the evil effects they produce and their consequent impolicy will be apparent. They have been tolerated, like many other nuisances, because men have not thought about it.

In no other country do females fade at so early an age as in America, and nowhere do they shut themselves up more, the moment they are married. In their anxiety to become domestic, they forget the injury they are doing to themselves and offspring, and waste within doors that health and strength which are indispensible to a proper discharge of the duties of a mother. They evidently dread being seen too often abroad, lest they should be suspected of neglecting their families, and they measure the extent to which they discharge their duties, by the number of days or weeks since they have been from home.—*Johnstone's Edinburg Magazine.*

We extract the above without expressing any opinion as to it truth, for of that we are not able to judge. It involves a compliment as well as a censure, for it allows our wives and mothers to be very domestic and attentive to their families. We fear however that there must be some truth in the remark, for all foreigners speak of the sickly and delicate appearance of our females, In no country it is said, do they live so much within doors. If it be true, we hope the fault will be corrected. The preservation of health is a duty and a paramount one. Reason and religion alike forbid a neglect of it.

CONGRESSIONAL INTELLIGENCE.

In Senate on Monday Jan. 13th, Mr Calhoun spoke an hour and a half on the Bank Question, and Mr Shepley of Maine then obtained the floor. Mr Clay laid upon the table the following resolution:

Resolved, That the Committee on Finance be directed to inquire into the expediency of affording temporary relief to the community from the present pecuniary embarrassment, by prolonging the payment of Revenue Bonds, as they fall due, the obligors paying interest and giving satisfactory security.

The House was principally occupied in discussing Mr Fletcher's memorial, the dismissed Clerk; Governor Davis, Mr Chilton, and several others engaged in it; but the whole business was ended by laying the memorial on the table—yeas 120 Nays 83.

In the Senate on Tuesday, Mr Clay's resolution, submitted the day before, after some debate was laid upon the table.

The special order of the day being called for, Mr Shepley spoke for some time, without concluding, in vindication of the Report from the Treasury on the removal of the deposites. Mr Webster, before the adjournment, laid upon the table the following resolutions:

Resolved, That the Secretary of the Treasury lay before the Senate a copy of the official order or direction for changing the place of the deposite of the public money.

Resolved, That the Secretary of the Treasury cause to be laid before the Senate a copy of the official bond of the Treasurer of the United States.

Resolved, That the Secretary of the Treasury cause to be laid before the Senate copies of all drafts, checks, or orders, issued by the Treasurer of the United States, in order to transfer the public moneys from the Bank of the U. States and its Branches, to the several State Banks selected as Banks of Deposite.

The Senate then adjourned.

In the House of Representatives, a resolution presented by Mr Adams, calling for copies of instructions given to collectors under the tariff act of March, 1833, was agreed to.

Mr Cambreleng then addressed the House upon the Bank question. When he concluded, Mr Jones, of Ga. moved to amend the amendment proposed by Mr McDuffie, so as to instruct the Committee of Ways and Means to consider the expediency of depositing the revenue hereafter to be collected, in the local banks of the State where it shall be collected, in proportion to their capital stock paid in, and to prescribe the terms on which the same shall be deposited. No question was taken upon this amendment. The naval appropriation bill was read a third time and passed. A report from the Treasury department, in relation to the incorporated banks of the District of Columbia, was laid upon the table; and the House adjourned.

In the Senate, on Wednesday, after discussing the bill to extend a rail road between Baltimore and Washington, the question again occurred on Public Distress.

Mr Poindexter rose and said that should it be the pleasure of the Senate to take up the consideration of Mr Clay's resolution in advance of the general discussion, he would now move to take it up. Were he to consult his own feelings, he would prefer that the general discussion should now proceed.

Mr Clay, 'Agreed.'

The Chair then announced the special order being the report of the Secretary of the Treasury on the removal of the Deposits.

Mr Shepley resumed his observations in defence of the removal, and continued to speak until a quarter before three o'clock when, without concluding, he yielded the floor.

The Senate adjourned.

In the House, after reading reports from Committees, (of a private nature generally) the Resolution of Mr Chilton, proposing a provision for pensions to persons engaged in Western Wars, was further debated till the expiration of the hour allotted to such subjects, when

The Deposite Question was resumed, and Mr S. McDowell Moore of Va. delivered his sentiments upon it at large; after which (Mr Beardsley having the floor) the House adjourned.

The Speaker presented a letter from Mr Davis stating he had informed the Legislature of Massachusetts that he had resigned his seat in Congress.

In the Senate on Thursday, the report of the director of the Mint was communicated by the President. An act for the reorganization of the Treasury Department was reported by the Committee on Finance, without amendment. The Naval appropriation bill, from the House, was read and committed. The Senate then proceeded to the order of the day, and Mr Shepley concluded his remarks on the subject of the public deposites After passing some time in the consideration of Executive business, the Senate adjourned.

In the House of Representatives, a resolution of Mr Chilton, to extend the benefits of the Pension law to those who were engaged in the Indian wars on the frontier, from 1783 to 1796, together with an amendment thereto proposed by Mr Bouldin, was considered; but the discussion was suspended by the orders of the day. Mr Beardsly of N Y. addressed the House upon the Bank question, until the hour of adjournment.

In the Senate, on Friday, the consideration of Mr Clay's resolution, for inquiring into the cause of the public distress, and the expediency of extending the time of payment of bonds for duties, &c. was resumed. Mr Poindexter made a few observations, and was followed by Mr Benton. Mr Webster said, he was opposed to troubling the Senate, at this time; but, as he wished to make some remarks on the subject, and felt a reluctance to delay the discussion on the general question, he would move to lay the subject, for the present, on the table. Not being perfectly prepared, at this time, to enter into the debate, he hoped his motion for a postponement would prevail; with the understanding, however, that the subject should be called up to-morrow, or on Monday, with a view to a final disposal of it. Mr Clay assented to the proposition, on the condition that the further consideration of the resolution be not delayed longer than Monday. He hoped, then, that a final question would be taken on it. Mr Webster's motion was then carried, without a division.

The Chair then announced the Special Order; when Mr Rives addressed the Senate, in defence of the act of the Secretary of the Treasury in removing the deposites, and continued to speak until a quarter before five, when the Senate adjourned.

Both Houses adjourned to Monday.

Massachusetts Legislature.—In the House of Representatives on Thursday Jan. 16, an order of Mr. Lucas of Plymouth, directed the Committee on Education to consider, &c. that all monies raised in school districts shall be appropriated to tuition exclusively, and also to provide for repairing and locating school-houses.

On motion of Mr Phillips of Boston ordered, that the Committee on the Judiciary inquire into the expediency of authorizing Judiciary tribunals to require the production of books and papers in civil actions.

In the Senate on Friday.—Committee on amendment of third article reported votes in favor 32,231 against 3,272.

In the House, the petition of the proprietors and inhabitants of the Marshpee Plantation of Indians, for a redress of grievances, the removal of the overseers, and an entire alteration of the laws with respect to their government, except the restriction that they may not sell their lands, was laid on the table and ordered to be printed.

Bill for the more speedy decision of civil actions was further discussed and rejected.

Report that it is inexpedient to legislate on the subject of shortening the term of notice of sales of equities of redemption, was accepted.

On motion of Mr White of Boston,

Ordered, That the Committee on Banks and Banking consider and report on the expediency of so far modifying that part of the fifth section of the "Acts relating to Banks and Banking," which provides that "there shall not be due to any of said corporations at any one time more than double the amount of its capital actually paid in," by substituting therefor the provision that "there shall not be due to any of said corporations, at any one time, a greater amount, *bearing interest* than double the amount of its capital actually paid in, and in case of excess, that one half of the interest received thereon, shall accrue to the commonwealth," or by substituting some other similar provision, having the effect to restrain the Banks in this particular.

In the House on Monday, on motion of Mr Metcalf of Dedham,

Ordered, That the committee on Rail Roads and Canals consider the expediency of making further provisons for damages sustained by owners of real estate, in consequence of such estate being taken.

Resolve, presented by Mr Austin of Charlestown, with a preamble declaring the total failure of the penitentary system, as a means of preventing crime, and declaring the expediency of petitioning Congress to negociate for lands in the South Sea, or elsewhere, as a suitable place for the transportation of convicts, was adopted and referred to a special committee.

The order of Mr White of Boston, offered on Saturday, on the subject of Banks and Banking, was taken up and adopted. Adjourned.

On Tuesday, pursuant to previous assignment, the governor, Lieutenant Governor, and the Council came into a Convention of both Houses, and were qualified for entering upon their respective duties, by taking the oaths prescribed. After which the Governor addressed the Convention, in a speech which occupied about an hour.

The two branches having separated, the Secretary of the Commonwealth was ordered to notify the Governor of the election of the Executive Council.

In Senate on Wednesday, on motion of Mr Boise of Hampden,

Ordered, That the committee on the Judiciary be instructed to inquire what further provision may be made by law, the more effectually to secure the purity of Elections, and the rights of suffrage.

In the House, an order of Mr Phillips of Sturbridge, for inquiry into the state of the Banks, and whether any Bank has taken, directly or indirectly more than 6 per cent interest, or owes more than double the capital acually paid in, with power to send for persons and papers, was, on motion of Mr Gray of Boston, laid on the table.

Report, that it is inexpedient to legislate on the subject of reducing the House of Representatives, was read once and passed to a second reading in course.

Mr Baker of Amherst, presented an order for inquiry whether wild and waste lands should not be taxed at two *per ct.* instead of six *per ct.* as heretofore.

GENERAL INTELLIGENCE.

The Law of Marriage.—At the opening of the December Term of the Municipal Court, the Hon. Judge Thatcher in his charge to the Grand Jury, gave a summary of the Law of Marriage in this Commonwealth. As some misapprehsnsion has prevailed as to the persons who are authorized by law to celebrate marriages, some exposition of the law on this subject seemed to be necessary for the information of the public. The Grand Jury by a unanimous vote, requested the Hon. Judge to publish his charge, or such portions of it as he might deem expedient. We are authorized to publish the following extract from the charge, which embraces all that part of it which relates to the above mentioned subject.

I have been informed, that irregularities prevail with us in the solemnization of marriages, and I have been requested to call your attention, upon this occasion, to the laws on that subject. It is not however to multiply prosecutions; for the remedy belongs to the civil tribunal;—but that the law may be known, and better observed. Its importance will be my apology for speaking of the nature of the marriage contract, of the manner and by whom it must be celebrated, and of the evils incurred by neglect in the legal ceremony.

"Marriage is, says Sir William Scott, the most "solem engagement which one human being can "contract with another. It is a contract formed "with a view, not only to the benefit of the par-"ties themselves, but to the benefit of their com-"mon offspring, and to the moral order of civil "society. To this contract is superadded the "sanctily of a religious vow." [Haggard's consistory Reports-35; Evans vs Evans.] "But it is "says the late Chief Justice Parsons, unquestion-"ably a civil contract, founded in the social na-"ture of man, and intended to regulate, chasten, "and refine the intercourse between the sexes; and "to multiply preserve, and improve the species. "It is an engagement, by which a single man and "single woman of sufficient discretion, take each "other for husband and wife. From the nature "of the contract, it exists during the lives of the "two parties, unless dissolved for causes which "defeat the object of marriage, or from relations "imposing duties repugnant to matrimonial rights "and obligations."

It is one of the first duties of those who exercise the legislative power in government, to define the characters and relations of the parties who may marry, so as to prevent a conflict of duties, and to preserve the purity of families; and also to describe the solemnities by which the contract shall be executed so as to guard against fraud, surprise, and seduction."

In the time of the Emperor Justinian, the consent of the parties, in presence of witnesses, without any religious ceremony, constituted among christians a legal marriage. Towards the middle of the sixth century he made a law which authorized the presence of priests at the marriage contract as witnesses, but without ordaining a nuptial benediction. The Emperor Leo, in the ninth century, was the first who made the religious ceremony essential to the valid celebration of a marriage. †

Our Puritan ancestors, probably from their aversion to Eclesiastical power, passed a law, in the year 1646, that no person should join any persons together in marriage but the magistrate, or such other as should be appointed in such place, where no magistrate was near. ‡ They further required, that the intentions of marriage should in all cases be first published.

In the year 1692, the Provincial Legislature authorized by law, 4 Will. and Ma. "Justices of the Peace in their several counties, and their settled ministers in any town to solemnize marriages within their respective towns and counties betwixt persons that might lawfully enter into such relation, having the consent of those whose immediate care and government they were under, and being first published by asking their banns at three several public meetings in both the towns where such parties respectively dwelt, or by posting up their names and intentions at some public place in each of said towns, fairly written, there to stand for the space of fourteen days."

By the act of 7 Will. 3 c. 6, "no person, other than a Justice of the Peace, and that within his county only, or ordained minister, and that only in the town where he was settled, might join any persons in marriage; nor any, unless one or both of the parties were inhabitants or residents in such county or town respectively, nor without certificate of publishment; nor without evident signification that the parents or guardians were knowing of and consenting to such marriage."

Marriages have been solemnized by ordained ministers in towns, where they were settled, but within which they happened not to reside; such marriages were, by the act of 1817, c. 41, confirmed, and authorized to be so celebrated in future.

The act of 1820, c. 55, enabled ordained ministers to solemnize marriages of persons, who might lawfully enter into that relation, where one or both of them belonged to the parish or congregation of such minister, although they resided without the limits of the town where he was settled. Such ceremony may be performed in the place of residence of the minister or of either of the parties to be married, at their election This was to enable persons to be joined in marriage by their own pastors. That persons might be united in this relation by a minister of their own seet or denomination, the second section of that act provides, that any settled or ordained minister of such sect or denomination, residing in any other town or district within this Commonwealth, might celebrate their marriage, when no minister of such sect or denomination resided in the town where either of the parties should belong.

The revised act of this Commonwealth of 1786 c. 3, which went into operation in January 1787, contained substantially the same provisions, and likewise required every justice and minister to keep a particular record of all marriages solemnized before them respectively, and to make a return of the same to the Town Clerk annually. The certificate of such justice, minister, or Town Clerk is therefore made conclusive evidence of a marriage, and cannot be impeached except by evidence of fraud.

The object of these provisions is, not only to prevent, in some degree, clandestine and improvident marriages, between persons of unsuitable age or discretion, or incapable from defect of reason to make any contract; but, to maintain, in some measure, the order of society by preserving the evidence of marriages, which is sometimes wanted after the lapse of many years, and the parties and witnesses are dead, to ascertain questions of heirship, and titles to inheritance. And it is for the interest of all who enter into this sacred relation to observe the ceremonies required by law, to prevent fraud and imposition in the contract, and to preserve evidence of its legal existence. For a legal marriage by a person authorised to solemnize it, and within his proper sphere, is necessary to entitle the parties to the incidents of marriage;—the husband to be tenant by the curtesy of his wife's real estate after her death;—the widow to her dower in the estate of her husband; and the children to their inheritance by descent.

You perceive, in these provisions, the care of the Legislature to prescribe who shall celebrate marriages, and their regard for the rights of conscience. If any one feature in the civil policy of this state stands in bolder relief than any other, it is the principle of religious toleration. The members of all sects of Christians, indeed of all denominations of religion, are equally protected by law, so long as they demean themselves peacably. As the people have, I think, by their late vote, struck from the Constitution the *third article* of the Bill of Rights, it must soon be known that our religion no longer rests upon the support of the magistrate. It must depend for its existence upon the proof of its divine origin; and for its defence, it must look to its divine author, and to its intrinsic moral excellence. Its ministers too, will find that their best claim upon their hearers for support, will arise from superior learning and talents, from eminent sanctity of character, and from fidelity to their trust. And let no one, who recollects that the first success of Christianity was not the fruit of human eloquence, but of the power of God, despair of its final triumph.

But some questions have arisen, who were to be considered as settled and ordained ministers within the meaning of the law. It has been decided, that a Methodist minister having been previously ordained, whereby he is enabled to administer the Christian ordinances of Baptism and the Lord's Supper, and who was settled in this city for two years, which is the usual length of time with that denomination of Christians for settling a minister, was within the act. In another case, a person, ordained as a minister of the gospel according to the forms of the Baptist church, and who was afterwards engaged by two Baptist societies in the town where he lived, to preach to them alternately, was considered to be a stated and ordained minister of the gospel, and a marriage by him was held valid‖

If the parties have duly contracted and published their intentions, they may be married by a justice of the peace within his county, or by their own pastor, or by a minister of their own sect or denomination, who is ordained according to the order of the gospel as recognised by law. But every minister who undertakes to celebrate a marriage, must be settled, *bone fide*, over a parish or society, which is known, and which has a legal existence, and the ceremony must take place in his place of residence, unless the circumstances of the case shall fall within some one of the exceptions to which I have alluded in this brief summary of the law. I will only add further, on this subject, that heavy penalties are prescribed for those who shall solemnize marriages contrary to law.—Where the suit is instituted by a parent, guardian, or other person, under whose immediate care and government either of the parties were at the time of the marriage, a portion of penalty is given to such prosecutor; and the defendant, in every case of conviction, is disqualified from joining persons in marriage ever afterwards.

---

* 7 Mass. Rep. 46. The Town of Milford vs. The Town of Worcester.

† Volt. Dict. Philosoph. Art. Droit Canonique.

‡ Laws of the Col. and Prov. Mass. 152.

‖ Pick. Rep. 235. The Com. v. Catharine Spooner.

Temperance Premium. Several Months since the N. Y. State Temperance Society, offered a premium of one Thousand Copies of the Temperance Recorder, for one year, for the best Essay which should be written and forwarded to the Executive Committee of that Society, by the first day of January 1834, on the subject of Temperance as connected with Political economy. We understand that this premium has been awarded to an essay written by the Hon. Mark Doolittle of Belchertown, and that the whole number of Recorders thus awarded will be used in gratuitous distribution.

Mer. Jour.

Imposition. Last Saturday afternoon some person got a report in circulation that the Savings Bank had failed, in consequence of which the Bank was crowded this morning with Irish men and women who came to draw out their deposits. This is not the first time this trick has been played by some person who probably wished to shave a note with the hard earnings of the Sons of Erin. If the intelligent friends of that worthy class of people would give them correct information respecting this Bank, and the probable object of persons who put such reports in circulation, it would be doing them a great favor. *Mer. Jour. of Saturday.*

General Lafayette. It appears that General Lafayette has not offered for sale the whole of his land in Florida. In a letter dated 4th November last, to Mr Skinner of Baltimore his agent, he says

"I depend on you and Mr Williams' kind precautions, at the same time that I request him to be very attentive to the selection of the spot which is to remain for myself and my children, a precious relic of the munificence and goodness of Congress in my behalf."

The relic reserved consists of about 1600 acres adjoining Tallahassee.

A new police system has been adopted by the City Council of Philadelphia. It is to consist of a corps of 200 policemen, organized under the direction of the Mayor, in the following manner:—The city is to be divided into 4 districts or 16 sections, each section to have in it 11 policemen and 1 inspector, and a permanent station-house. Over each district there is to be a lieutenant, and a captain over all. The whole force thus consists of 1 captain, 4 lieutenants, 16 inspectors, and 176 policemen; besides a standard addition of 4 policemen and 1 clerk for the Mayor's office. The monthly pay of the whole body is $5170—making the annual cost of the establishment $62,040 of which the Girard Estate is to pay $36,000. To these expenditures are to be added those of keeping up the station-houses, &c.

The Carriage Stove.—We were much pleased the other day, upon examining the construction and operation of a very ingenious invention, by Dr. Alexander McWilliams, of this city, for warming, and rendering comfortable, carriages, either close or open. It is simple in its construction and application, and attended with but trifling expense, being made of tin, sheet iron, or brass; and a few handsful of charcoal is all that is required to heat it.

The stove is so constructed as to be perfectly free from the danger of communicating fire, either to the carriage or persons in it. In close carriages, the fumes of the coal are discharged on the outside. Should the carriage be upset, no fire will get out of the stove. It occupies but little space, and is so portable that a child may carry it.—*Nat. Int.*

Eight Days Later from Europe. After an unusual interval of four weeks without foreign advices, we have, by the George Washington, at New York, arrived Saturday evening, London papers to the 25th and Liverpoor to 26th Nov.—through the Journal of Commerce Extra.

There is nothing from Portugal so late as we have received direct.

The accounts from Spain continue to be favorable to the Queen.

All was quiet in France.

The cholera is seriously on the increase in many parts of Norway, on which account the frontier is shut on several points. A quarintine establishment has been formed at Swinemunde. In Christiana alone there were on the 5th, 1140 cases, 535 dead, and 176 cured.

The Pope has thought proper to acknowledge Donna Maria the Second, Queen of Portugal.

The Press in Germany. M. Volkhardt, printer, in Augsburgh, has been sentenced to confinement in the house of correction for an unlimited time (that is for sixteen years at least). On All Souls day he was conveyed to the house of which Baron Wereld its superintendent, in the suburb of Munich; the dress of the house was put on him, and his head was shaved. He was so overcome that he fainted away. He is 30 years old has a young wife and two children.

Several sectional rebellions are reported in the Turkish Dominions.

☞ We owe an apology to our correspondent Reflector, for our apparent neglect of his two last communications, one of which we insert in to-day's Register. The truth is, they were received in the absence of the publisher, and by some mistake, never reached the hands of the Editor, until last week, nearly a month after they were sent. We certainly shall never intentionally delay any communication from that source.

MARRIAGES.

In this city on Monday evening last, by Rev Dr Channing, Robert B Forbes to Miss Rose G Smith.

By Rev Dr Wainwright, Mr John Douglass Bates to Mrs Mary Gilman, daughter of the late Wm H Boardman, Esq.

By Rev Mr Linsley, Mr Andrew Dearborn to Miss Mary Jane Veazie.

In Medford on Sunday evening, by Rev Mr Stetson, Mr Samuel N Sylvester to Miss Hannah H Lane.

In Beverly Mr John H Chipman to Miss Elizabeth Hill.

In West Bridgewater, by Rev. Mr Doggett, Mr Thomas Ames to Miss Lucy, daughter of Capt. B. B. Howard.

In Salem, Mr Payne Morse to Miss Ann Jane Ottignon.

In Hingham, Mr Isaiah Hersey to Miss Polly Leavitt; Mr John Stephenson to Miss Susan Sprague.

DEATHS.

In this city, on the 15th inst. of apoplexy, Mrs Sarah, wife of Mr J. W. Homer, aged 60.

On the 17th Mrs Anna Wellington aged 74; Widow Margaret Low, aged 75.

On the 20th J. W. Quincy Esq. aged 65; Helen Maria, daughter of Capt. Richard Soule, aged 4.

On Tuesday Mr Horace Porter, aged 30.

In Weston, Miss Mary Lamson, aged 66.

In Plymouth, Mrs Hannah, wife of Mr John Sampson, aged 33.

In Manson, N. H. Miss Emily Jane, 15, daughter of Mr Joseph Stephens of Boston.

In New York, Rev. John Stanford, D. D. aged 81.

COLUMBIAN WATER COLORS.

For Miniature and Landscape Painting: the manufacture of J. Boston, Chemist.

I am using Mr. Boston's water colors, and think them fully equal to European.—John J. Audubon.

On examination they appear equal to any manufactured in Europe.—John Trumbull, Pres. Am. Acad. of Design.

I do not hesitate to say that I have not met with their superior in any city of Europe.—S. F. B. Morse Pres. Nat. Acad. of Design.

On a careful examination and comparison with imported colors, I find yours fully equal, and the carmine, lake and blue decidedly superior.—Thos S. Cummings, Treas. Nat Acad. Design.

Far superior to any I have met with in this city, and intend in future to use no others.—W. Bennett.

I find them as brilliant as the best English colors.—Chas. Ingham.

I pronounce them truly excellent, and superior to any I have ever used.—J. R. Smith, Prof. Drawing Painting and Perspective.

The carmine, examined by our first artists, is pronounced decidedly superior to any other.

On inspection, I recommend them to the public for guneral use.—A. C. Robertson.

Having examined specimens of the lake and carmine, are of opinion, that for brilliancy and depth of color, they are decidedly superior to the imported.—Thos. Sully, B. Otis. John Neagle, G Perrico, Alex. Rider.

We recommend them to the public as equal to any we have ever seen, and the lake and carmine superior,—P. Holete, Chas. Curtis, P. Tilyard, Geo. Endicot, [Samuel Smith, W. Albright, Jas. Pawley.

I exposed them to the severe test of the sun for six weeks, and they stood as well as Newman's.—Geo. Handy.

The United States Review, edited by Prof. Vethake, of New York. The first number of this new Quarterly will be ready in a few days. Gentlemen desirous of examining the same with a view of subscribing for it, are invited to call and enter their names.

LILLY, WELLS, & CO.
Jan. 25. Agent for New England.

THE LIFE AND TRAVELS OF THE APOSTLE PAUL..—18mo

Well bound, on good paper, containing 272 pages and finely illustrated with a Map printed in red, on a new plan. Price 62 cents.

"A valuable acquisition to Sabbath School Libraries, and an interesting volume for family reading."—*Portland Courier.*

"A beautiful volume acceptable to Christians generally being free from every thing of a sectarian character"—*Portland Mirror.*

"It is a good book and will commend itself to every judicious" reader.—*Rambler.*

"The work has undergone a careful revision from the English edition, and may be considered a valuable addition to Sabbath School literature"—*Brooklyn Unionist.*'

Jan. 25. Lilly, Wait & co, Publishers.

NEW BOOKS.

Suitable for Christmas and New Years Presents.

THE Children's Friend, translated from the French with plates.
Atlantic Tales, or pictures of Youth by Mrs Leslie.
Letters from a Mother to her Daughter.
Book of Sports.
Entertaining Anecdotes of Washington, exhibiting his patriotism, benevolence and piety; with engravings.
Child's picture Book of Indians.
Stories of Poland.
Child's Book of the Atmosphere.
Young Man's Guide.
The Daughter's own Book.
The Vegetable World.
The Boys own week day book, with many engravings.
Life of St Paul.
Manly Piety, in its Principles.
Meditation for the Afflicted, Sick and Dying.
The Young Man's own Book.
Young Ladies' own Book.
Boys own Book.
Little Girls own Book.
Childs' own Book, with 250 engravings,
With a variety of Colored Toys.

ANNUALS.

Amulet—Forget me not—Friendship's Offering—Token—Religious Souvenir—The Offering—The Pearl—Childs' Annual—with other new works.

Likewise a good assortment of Ladies pocket books, needle books and card cases, portfolios and everpointed pencil cases &c.

For sale by S. G. SIMPKINS, Court Street, corner of Brattle Street. Dec. 21.

NEW BOOKS THIS WEEK.

ATLANTIC Tales, by Miss Leslie.
Beaumont on the Gastric Juice.
Children's Friend, from the French of M. Berquin.
Diary of an Ennuyee.
Family Library. Vol. 64 Montgomery.
Lectures on General Literature.
Hall's Help to Zion's Travellers.
Jack Downing's letters. 2d edition.
Life and genius of Dr Johnson
Letters from a mother to her daughter.
Memoir of Spurzheim, by Carmichael.
Maternal Solicitude, by Searle.
Peter Simple, Vol. 2d.
Ripley's examination of Stuart on baptism.
Waldemar, a tale of the thirty years war.
Willard's (Mrs) Journal and letters from Europe.

LILLY, WAIT & CO. 121 Washington-street.
Dec. 28.

THE LOOM AND THE LUGGER.

JUST Published 'The LOOM and the LUGGER' part 1, being No. 17, Illustrations of Political Economy by H. Martineau. L. C. BOWLES, 141 Washington Street. Dec. 28.

LIFE OF THORBURN.

FORTY years Residence in America; or the doctrine of a Particular Providence illustrated in the Life of Grant Thorburn, Seedsman, of New York.—Written by himself.

This unique and racy work is filled with instructing sketches and harrowing scenes that occurred during the prevalence of the yellow fever in New York; and, contains many anecdotes and letters of Thomas Paine & the celebrated infidel, illustrative of his character.

This day published by RUSSELL, ODIORNE & CO. Dec. 21.

ANNUALS for 1834.

The Token with 14 engravings.	
The Offering,	11 do.
The Pearl,	8 do
Friendship's Offering,	12 do.
Oriental Annual,	25 do.
Religious Souvenir,	8 do.
The Amulet,	11 do
The Forget Me Not,	11 do.
The Keepsake,	14 do.
Landscape Annual,	24 do.
Young Lady's Book,	
The Child's Annual, &c.	

Dissected Maps, of various kinds, with a variety of other articles suitable for presents. Dec. 28.

LILLY, WAIT AND CO.

No. 124 Washington Street,
Have this day published,

THE YOUNG MAN'S GUIDE. *Contents.* On the formation of business; On amusement and indulgences; On improvement of the mind; On moral and social improvement; On marriage; On criminal conduct.

Major Jack Downing's Life and Letters.

This day received.

The Baltimore Medical, and Surgical Journal, No. 1, for October.

Indian Wars, in the West. By Timothy Flint.

The Personal Narrative of James O. Pattie, of Kentucky.

The Book of Psalms, translated into English verse. By Edward G. Marsh.

The Traveller's own book, or Trade through North America, and the West Indies.

Life of Grant Thorburn.

Scenes in our Parish.

Autobiography of John Galt.

Lovell's Folly. By Mrs Hentz.

POETRY.

Hymn sung at the annual meeting of the Howard Benevolent Society.

BY L. M. SARGENT ESQ.

God of the rolling year,—thy power
Expands the germ; unfolds the flower;
Matures, at last, the golden grain;
And then restores the iron reign
Of dreary winter, drearier still
To those whom age and penury chill.

Thy power of frost has lock'd the ground,
And streams in icy chains are bound;
Spare thou the heart of man below,
And bid the fount of pity flow.
Speed, Lord, thy backward stewards on,
Till mercy's holy work be done.

The board, with costly viands spread,
The blazing hearth, the downy bed;—
God, thou art just;—what mortal dare
Call these his own, for thine they are!
Speed, Lord, thy backward stewards on,
Till mercy's holy work be done.

The hand that won that orphan's bread,
Is laid to slumber with the dead.
The barefoot boy, 'mid winter skies,
From door to door his labor plies.
Speed, Lord, thy backward stewards on,
Till mercy's holy work be done.

Loud howls the storm, 'tis cold and late.
The shiv'ring outcast tries the gate;
The backward steward of the poor
Turns down his light, and bars the door.
Speed, Lord, thy backward stewards on,
Till mercy's holy work be done.

MISCELLANEOUS.

SINGULAR IMPOSTURE.

The following account of a remarkable imposture which took place in Liverpool, in 1817, is extracted from the "Life of Roscoe."

In consequence of a communication from Sir Joseph Bankes, with whom he maintained an occasional correspondence, Mr Roscoe was induced to make some inquiry into the circumstances of a most singular imposture, attempted at this time to be practised by a female in Liverpool. The nature of the faculty which she pretended to possess is described in Mr Roscoe's letter, and it will surprise those who have never remarked the extent to which human credulity may be carried, to learn that numbers of sensible and scientific men were persuaded that her pretensions were well founded.

"I have heard," says Sir Joseph Bankes, "so much of a woman at Liverpool, who can see with the ends of her fingers when it is light, but cannot, in like manner, see with the ends of her fingers when it is dark, and have been told that two medical men of reputation are convinced that there is no fallacy in this most extraordinary sixth sense, that I am inclined to hope that you will forgive me, if I request you to take the trouble of inquiring into the evidence and favoring me with your opinion on the subject."

In compliance with the wish thus expressed, Mr Roscoe, who had already visited the person in question, gave the result of his observations in the following letter:—

"I happen to be in some degree enabled to reply to the inquiries you have done me the honor to make, respecting the person who asserts that she can distinguish colors by the touch; having seen her myself about three months since, and examined her pretensions as accurately as it was in my power. She is a young woman about eighteen years of age, and much indisposed by a complaint, supposed to be water on the brain, and which is said to have deprived her of sight. Her friends and connections are decent and respectable Roman Catholics; neither she, nor they, intrude themselves on the notice of the public. When her health will permit, they allow visitors to see her, but they do not accept of any compensation whatever.

"When I saw her, she was seated by the fireside; seemed in tolerable spirits, and expressed her willingness to make the experiments required. The only persons present, besides my friend Mr George Walker, and myself, were a respectable looking woman, who is, I believe, her step-mother, and Mr Glover, a Catholic priest, who appeared a very well-informed and candid man. A pair of hoodwinks, or goggles, were produced, and fixed over her eyes, and, as it appeared to us, so tight, as to render it impossible for her to see any object, however perfect her eyes might be. We then placed in her hand successively, various pieces of colored silk and paper, which we had brought with us for that purpose, having the precaution to take them privately to her, so as not to let any one see them, and put them under her cloak or shawl, where she received them, and, after feeling and considering them for a few minutes, gave her decisions upon them.

"These, however, though frequently correct, were not uniformly so; and we were at considerable pains to find out the reason of this variation. After some time, we discovered that when any opake object was interposed between the direct line of her eyes and her hands,—for instance, when I held my hat silently before her,—she seemed reduced to guess at the color, and was frequently wrong. And when she found this repeated, she insinuated that there must be no interruption between her breath and her hands; supposing, as we understood her, that her breath was necessary to add to the delicacy of her touch.

"Upon the whole, I was by no means convinced of the existence of so extraordinary a faculty, and am still much more inclined to believe that she by some means obtained a glance below the hood-winks than to give her credit for her pretensions. What occurred afterwards rather confirmed than removed my doubts. She undertook to read by the touch a printed paper, in which she made out some words; and her friends assured us she could frequently read as much as half a page in a small type. Her mother then went out of the room and brought in a small bottle with a blue powder within, and giving it into her hand asked her what was the color of it; to which she replied, "blue smalt." This answer proved too much for my credulity, and I have not since repeated my visit.

"I am greatly confirmed in my unbelief by the very decided opinions of my friendr, Dr Traill and Dr Vose, who have examined her with great accuracy, and found, that when the possibility of vision was interrupted by stopping the space between the hood-winks and the nose with cotton, her faculty was gone. There are, however, I am told, many scientific and well-informed persons here who fully believe in her pretensions, and I, therefore, beg you will have the goodness to understand me, as only speaking of my own impressions, and not presuming to judge of others, who may not only be better qualified, but have taken much more pains on the subject."

Mr Roscoe also transmitted to Sir Joseph Bankes, a volume, containing the case of Miss M'Avoy, and asserting the reality of her pretensions.

"I beg of you," says Sir Joseph, in reply, "to accept my thanks for the book you were so good as to send me. I cannot say, however, that I am at all convinced that your lady possesses the powers she pretends to enjoy.—As long as she contented herself with judging by the sense of touch, I might wonder, but I dared not to disbelieve; but now that touch is intercepted by a plate of glass, which nothing but the sense of vision can penetrate, her fingers must have eyes in them, or she must be a deceiver. But when she finds a print too small for her, and receives aid in reading it from a lens laid upon it, her finger-eyes must be of a strange configuration, as she has no occasion to adjust them to the focus of the lens."

The imposture did not long remain undetected. By the application of a number of ingenious experiments, it was ascertained, that however closely the covering of the eyes was fixed, a few rays of light penetrated, and enabled Miss M'Avoy to use the eyes in her head without any assistance from those in her fingers.

ACCOUNT OF RICHARD R. JONES.

From the same work we extract an account of an extraordinary scholar, (of whom a short memoir was written by Mr Roscoe,) whose real uncouthness and eccentricity throw the fictitious qualities of Dominie Sampson far into the shade.

Nearly at the same time with the Illustrations of the Life of Lorenzo de'Medici, the little memoir of the extraordinary person already referred to appeared, under the title of a 'Memoir of Richard Roberts Jones, of Aberdaron, in the county of Carnarvon, in North Wales, exhibiting a remarkable instance of a partial power and cultivation of intellect' This most singular person, who is still living, and who continues to display a love of learning and an extent of erudition seldom exhibited within the walls of schools or universities, united with a want of common sense amounting almost to idiocy, and a squalor and wretchedness of appearance of which a common mendicant would be ashamed, was first introduced to the notice of Mr Roscoe in the early part of the year 1806. The impression which his extraordinary appearance and acquirements made upon Mr Roscoe at this time is described in the following letter to Dr. Parr, who had unfortunately left Allerton just before the appearance there of the Welsh scholar:—

'Your letter found me in conversation with one of the most extraordiaary beings that ever occurred to my notice—a poor Welch fisher lad, as ragged as a colt, and as uncouth as any being that has a semblance of humanity. But beneath such an exterior is a mind cultivated not only beyond all reasonable expectation, but beyond all probable conception. In his fishing boat on the coast of Wales, at an age little more than twenty, he has acquired the Greek, the Hebrew, and the Latin languages, has read the Iliad, Hesiod, Theocritus, &c. studied the refinements of Greek pronunciation, and examined the connection of that language with the Hebrew. He reads Latin with the utmost facility, and translates it either into Welsh or English. I asked him whether he knew Italian? Yes, he could read it. I spoke to him in French,—he answered me, and we carried on our conversation in that language.

'He is well disposed, modest, truly pious, and intelligent, but in his exterior motions is certainly like no other creature on earth. He has just entered the room with a wallet of books in all languages, and on my speaking to him, he saluted me with a sort of curtsey, instead of a bow. Yet, the expression of his features speaks his mind; and if shaved and docked, he might not perhaps appear so frightful as at present. He has now left his country, where he says he is persecuted, and thrown himself upon our benevolence, of which he thinks he had some proof, on one of his visits here with fish. What I shall do with him, I know not; but I have promised him help and protection, which he shall have; and if I find I can assist in rendering the very extraordinary talents with which God has been pleased to endow this humble child of indigence useful to himself or others, I shall have no small pleasure in doing it. If, on further experience, I find him as deserving as he seems to be at present, I shall most probably take advantage of your friendship, and intrude upon you for your advice respecting him. At present, I assure you, I think it one of the most extraordinary circumstances that ever fell in my way; but as first impressions are often incorrect, and I have yet seen but little of him, I will trouble you no longer respecting him at present, than to request your kind permission to mention him to you again should I find him entitled to your advice and favor.'

This extraordinary being was immediately taken by Mr Roscoe under his protection His rags were replaced by decent clothing, and a comfortable bed was prepared for him at night. So little, however, was he accustomed to the usages of civilised life, that, instead of getting into the bed, he crept under it. Such, also, was his attachment to the squalid habits in which he had lived, that it was with the utmost difficulty he could be persuaded to submit to those ablutions which were absolutely necessary to render a near conversation with him agreeable or, indeed, safe. One of Mr Roscoe's first objects was to provide him with some employment to which he had been accustomed, and upon enquiry, it appeared that he had been brought up to the occupation of a *sawyer*. The sequel is thus told in the memoir.

'A recommendation was given him to a person who employed many hands in sawing, and Richard was put down in the sawpit. He accordingly commenced his labors, and proceeded for some time with a fair prospect of success. It was not long, however; before his efforts relaxed, and grew fainter and fainter, till at length he fell on his face, and lay extended at the bottom of the pit, calling out loudly for help. On raising him up, and inquiring into the cause of his disaster, it appeared that he had labored to the full extent of his arms' length, when, not being aware that it was necessary he should also move forward his feet, and being quite breathless and exhausted, he was found in the situation described. As soon as he had recovered himself, he returned to the person who sent him, and complained loudly of the treatment he had received, and of his being put under ground. On being asked, why he had represented himself as *a sawyer*, he replied that he had never been employed in any other branch of sawing than *cross-cutting* the branches of timber trees when fallen in the woods in Wales.'

Other attempts were made to discover a suitable employment for Richard, but in vain. He was placed in the office of a printer in Liverpool, where it was supposed his complete knowledge of the dead languages might render his services useful; but his inaptitude for business, and his inattention to the common decencies of personal cleanliness, soon terminated the engagement. At Allerton, many persons of distinguished learning had an opportunity of witnessing the extraordinary attainments of Richard Roberts, who never failed to leave a deep impression of the singular powers of his intellect upon their minds. It was during the visit of Mr Coke and Dr. Parr at Allerton, in the year 1815, that the following incident, related in the memoir, accurred:—

'One of his friends happened to have a party to dinner, several of whom were persons of considerable literary distinction; when, by the misunderstanding of a message* after dinner, the door opened; and, to the equal surprise of both the host and his guests, Richard entered the room, his whole dress and appearance being grotesque in the highest degree. The curiosity of the company was excited; and, after the mistake to which his introduction was owing, had been explained, he was asked several questions in French, to which he gave ready and correct answers. The conversation was then changed to Italian, in which he acquitted himself with equal readiness. To this succeeded an inquiry into his knowledge of Latin and Greek, in which languages he read and translated some passages to the satisfaction of the persons present. One of the party then proceeded to examine him more particularly, when the following dialogue occurred:—

'Q. As you seem to have made no little proficiency in languages, pray tell me what means you take in acquiring a language?

'A. It is according to what the nature of the language is.

'Q. How would you set about acquiring a modern language?

'A. If it was Spanish, for instance, I would take a vocabulary of the language, and examine what words corresponded with, or resembled the words in any other language with which I was acquainted; as, for instance, the Latin, French, or Italian; and those words I would strike out of the vocabulory, learning only such as were the original or peculiar words of the Spanish tongue; and then, by the assistance of a grammar, I should soon be able to attain a knowledge of that language.

'All the party admitted, that this was a most judicious and excellent method; and Richard withdrew, with expressions of approbation from all present.'

It was on a previous day, during the same visit, that Richard had an interview with Dr. Parr, who immediately plunged into the darkest recesses of ancient learning. The refinements of the Greek language, and the works of the critics who had illustrated it were entered into, and gradually the conversation changed to the Hebrew, its peculiar construction and its analagous tongues. Here Richard had evidently the advantage; and after an attempted inroad into the Chaldee, the Doctor rather precipitately retreated, leaving a token of his liberality in the hands of the poor scholar. Richard being afterwards asked what he thought of the learned person with whom he had been conversing, replied, 'He is less ignorant than most men.'

Many are the singular and amusing anecdotes recorded of Richard in this Memoir, which concludes with a short comparison between the subject of it and the famous Moses Mendelsohn and the learned Magliabechi. The portrait of Richard, prefixed to it, is from a drawing by Williamson, formerly a portrait painter at Liverpool, of considerable ability. The plate is etched by Mrs Dawson Turner, of Yurmouth, whose efforts in this branch of art have excited so much admiration amongst her friends. The following letter to Mr Dawson Turner, relating to this plate, contains an anecdote highly illustrative of Richard's habits and peculiar turn of mind:—

'I had the pleasure of receiving your kind favor of the 18th July enclosing an impression of the etching of my Welch friend by Mrs Turner, for which I cannot sufficiently express my thanks. The likeness is admirable; so that it is impossible that any person who has seen him should not immediately recognise it; and the execution of it is beautiful beyond what I could have thought it was in the power of the needle to produce; so that it may be ranked amongst the happiest of Mrs Turner's work. This etching has confirmed me in the idea, in which I hope Mrs Turner will agree with me, that there is a character of apostolic simplicity in the countenance which is highly interesting, and which, I am certain, will attract the attention of the public, and be the chief cause of any advantage which this poor child of adversity may derive from the Memoir.

'With respect to the inscription to be placed under it, I must give you a singular anecdote. A day or two after I received the etching, Richard called, as he is in the frequent habit of doing, and I showed it him, and asked him if he knew it, when, after some strange turns of his head from side to side, he said, 'it is my portrait.' I then told him I wished him to give me an inscription of his name, &c. to put under it; when. suddenly opening his waistcoat, he began to unwind from around his body a piece of white calico, at least five or six feet long by three broad. at the top of which there appeared, in large letters inscribed by himself, 'Verbum Dei Libertas, and towards the bottom the following inscription:—

'R. Johannis, Caernarvonensis, Linguæ Hebraæ professor, Rabbi Nathan unus e Discipulis, et veritatis libertatisque indignissimus Martyr.'

'This seemed to me the more extraordinary as he had not the least idea of his head being engraved or any such inscription wanted, nor am I satisfied that it would be proper to adopt the above; but on this you shall hear again from me.'

The profits of the Memoir were employed in supporting the subject of it; and this little fund was increased by the contributions of some benevolent persons to whom the publication was the means of making him known. The money thus raised, however, has since been exhausted; and Richard, who is still residing in Liverpool, pursuing his learned occupations with unceasing zeal, is supported, in scanty comfort, by some of his charitable friends.

The following sonnet was written by Mr Roscoe while engaged in preparing for the press the 'Memoir of Richard Roberts:'

Child of affliction! hapless was the hour
That gave thee birth. Thine infancy, distress;
Thy young companions, scorn and wretchedness;
And pain and penury thine only dower.
Yet amidst this, thine utter helplessness,
There is an eye beholds thee; that can see
Thy patient sufferings, deep humility,
And thy life-pang of conscious uselessness—
Nor yet will He, the mighty One who gave
Thy shrouded talents unaccomplish'd leave
The work his forming hand so well begun;
But in his own good time will pour the light
Thro' the thick film that veils thy mental sight,
And manifest Himself—an uneclipsed sun.

*The mistake which Mr Roscoe alludes to was this. Having been conversing with the friends around him on the subject of the instinct of animals, he mentioned to them the singular habits of the Brazilian weasel (the *Coati Mondi*,) which had been presented to him. One of his sons sitting at the other end of the table, was desired 'to bring in *the beast*;' but, unluckily, not having heard the previous conversation, he conducted Richard Roberts into the dining-room.

THE NORTH AMERICA N REVIEW.

THIS day published by CHARLES BOWEN, 141, Washington Street, the North American Review No. 82, for January, 1834.

CONTENTS.

Art. I. Life of Cowper. The Life of William Cowper, Esq. By Thomas Taylor.

Art. II. Decandolle's Botany. 1. Theorie Elementaire de la Botanique, ou Exposition des Principes de la Classification naturelle, &c, Par M. A. P. Decandolle. Second Elition, revue et augmentee. 2. A Grammar of Botany, illustrative of artificial, as well as natural Classification, with an explanation of Jussieu's system. By James Edward Smith, H. D. President of the Linnæan Society, &c. 3. Introduction to the Natural System of Botany: or a systematic View of the Organization, Natural Affinities, and Geographical Distribution of the whole Vegetable Kingdom By John Lindley, F. R.S., L. S., G. S., Professor of Botany in the University of London, &c. First American Edition, with an Appendix. By John Torrey, M. D.

Art. III. Story's Constitutional Law. Commentaries on the Constitution of the United States; with a Preliminary Review of the Constitutional History of the Colonies and States, before the Adoption of the Constitution. By Joseph Story, LL. D., Dane Professor of Law in Harvard University.

IV. The Whale Fishery. 1. An Account of the Arctic Regions, with a History and Description of the Northern Whale Fishery. By William Scoresby Jr. F. R. S. E. 2. Journal of a Voyage to the Northern Whale Fishery, including Researches and Discoveries on the Eastern Coast of West Greenland, made in the summer of 1822. By Wm. Scoresby, Jr. F. R. S. E. 3. Discovery and Adventure in the Polar Seas and Regions, with an Account of the Whale Fishery. Harper's Family Library, No. 14. 4. Scientific Tracts. Nos. 18 and 24.—Whale Fishery.

V. Last Moments of Eminent Men. De Euthanasia Medica. Prolusio Academica. Auctore C. F. H Marx.

VI. Hutchinson's Third Volume. The History of Massachusetts's Bay, from 1749 to 1744; comprising a detailed Narrative of the Origin and Early Stages of the American Revolution. By Thomas Hutchinson, Esq. LL. D., formerly Governor of the Province. Edited from the author's MS., by his Grandson, the Rev. John Hutchinson, M. A.

VII. Early Literature of Modern Europe. 1. Tableau Historique de la Litterature Francaise. Par M. J. de Chenier. 2. Historia de la Literatura Espanola escrita en aleman por F. Bouterwek, traducida al castellano y adicionada. Par D. Jose Gomez de la Cortina y D. Nicolas Hugalde y Mollinndo.

VIII. Memoirs of Brissot. Memoires de Brissot, Membre de l'Assemblee Legislative et de la Convention Nationale, sur ses Contemporains et la Revolution Francaise. Publies par son Fils avec des Eclaircissemens Historiques. Par M. F. de Montrol.

IX. The Annuals. 1. The Token and Atlantic Souvenir, a Christmas and New Year's Present. Edited by S. G. Goodrich. 2. The Religious Souvenir.

X. Men and Manners in America. Men and Manners in America. By the author of Cyril Thornton, etc.

Jan. 11.

THE CHRISTIAN EXAMINER AND GENERAL REVIEW.

JUST published by CHARLES BOWEN, 141, Washington street, The Christian Examiner and General Review, for January, 1834. New Series.

CONTENTS.

Art. I. Character of Christ. The Character of Christ, the Interpretation of Christianity; with an Exposition of the Circumstances of his Resurrection.

Art. II. Peirce's History of Harvard College. A History of Harvard University from its Foundation, in the year 1636, to the period of the American Revolution. By the late Benjamin Peirce, A. M., Librarian of the University.

Art. III. Colman's Sermons. Sermons on Various Subjects, preached at the Church in Barton Square, Salem, Mass. By Henry Colman.

Art. IV. Cellerier's Chrisiian Minister. Qu'est ce qu'un Serviteur de Jesus Christ? Trois Discours adresses aux Etudians en Theologie, &c. The Minister of Christ described, in Three Discourses, addressed to the Students in Divinity at the Opening of the Course in November, 1829, 1830, and 1831. By J. E. Cellerier, the younger; Professor of Criticism and of Sacred Antiquities, in the Theological Faculty of the Academy of Geneva.

Art. V. Speculative Philosophy. On the Improvement of Society by the Diffu ion of Knowledge: Or an Illustration of the dvantages which would result from a more general Dissemination of Rational and Scientific Information among all Ranks. By Thomas Dick, LL. D.

Art. VI. Sir James Edward Smith. Memoir and Correspondence of the late Sir James Edward Smith. Edited by Lady Smith.

TRACT OF THE A. U. A. FOR NOVEMBER.

JUST published by CHARLES BOWEN 141 Washington Street, No. 77 of the Tracts of the American Unitarian Association, on the "Religious opinions and example of Milton, Locke and Newton. Jan. 11.

CHANNINGS BALTIMORE SERMON.

THE few copies that remain of the eleventh edition of this valuable sermon, may be had at this office.

MARTINEAU'S DEVOTIONAL EXERCISES

This Day Published by L. C. BOWLES 141 Washington Street (opposite the Old South.)

Devotional Exercises: consisting of Reflections and Prayers, for the use of Young Persons. To which is added a Guide to the Study of the Scriptures.—By Harriet Martineau. From the third London Edition. With an engraved likeness of the Author.

Extract from the Preface.

In the Preface to the first edition of this work, dated 1823, the following words occur:—'Being yet young, I have a vivid remembrance of the ideas and feelings on devotional subjects, which, in early youth, I found to be the most impressive, and to excite the most powerful emotions, and which are by no means the same ideas and feelings which produce these effects at a more advanced age. Possessing the remembrances, I must believe that the young are best fitted to write for the young, in most cases where the feelings and affections are concerned, and therefore I have written down the thoughts which used to present themselves in a natural train of reflection, and the prayers which I have been accustomed to form, under the guidance of able teachers, for my own use.'

After the lapse of nine years, I find myself no longer in the number of those 'best fitted to write for the young' on the subjects of this volume. I find that I have lost much of my interest in the ideas and feelings which were penned, nine years ago, with fervency and truth. Coupling this fact with that of the favorable reception of this work among the class for whom it is intended, I am convinced that my youthful opinion had so much of soundness in it as to render it unadvisable that the Reflections and Prayers should be altered to suit my present views and feelings. I have not dared to improve their value as compositions, at the risk of impairing their congeniality with youthful emotions of piety. A few verbal corrections, and the occasional omission of a few lines, are the only improvements I have introduced into the exercises.

Advertisement to the American Edition.

Few books are more needed, yet few are more difficult of composition, than such as exhibit the devotional sentiment in its various exercises of faith, gratitude, penitence, confidence, love, and hope. The feelings through which the soul converses with God, may lose their simplicity and fervor when spread out on the written page. This common fault has been avoided in the Reflections and Prayers contained in this little volume. It has also the singular merit of presenting religious thoughts, in which the young may discover not only truth and propriety, but a sympathy with their own views of life, and with the experience of that season when the heart 'is glad in the Lord.' The 'Guide to the Study of the Scriptures,' contains many valuable remarks, though, in one or two instances, the writer may be thought to have expressed herself incautiously. Dec. 21.

NEW ENGLAND MAGAZINE.

THIS day published by J. T. BUCKINGHAM, No. XXX, of the New England Magazine, for December, 1833.

CONTENTS.

ORIGINAL PAPERS.—The Closing Year; La Mogigauga; The Character of Hamlet; My Books. No. X. Translations of Dante; Sculpture: Scenes Abroad; Antobiography of Matthew Carey. Letter II. The Prospects of Poetry and Science; The Pleasures of Vice.

Literary Notices.
Politics and Statistics.
Obituary Notices.
Our File. Dec. 21.

MIND AND MATTER.

THIS day published and for sale by B. H. GREENE 124 Washington Street.

Mind and Matter, or familiar conversations on the Body and Soul, designed for children at home and at school.

'The object of this little work is to impress the minds of children and youth with some important truths concerning themselves; of the wonderful nature of their souls, and the curious mechanism of their bodies, and contains, we believe, some of the most important knowledge, with which a child can be made acquainted. It will be found a useful book in Sabbath and common schools.'

N. B. 'The Juvenile Repository' is published every Saturday and for sale at the above store. Dec. 21.

A LIKENESS OF MISS MARTINEAU.

L. C. BOWLES has just Published a Copperplate Engraving of Harriet Martineau, from a drawing by Finden of London. Dec. 28.

CHRISTMAS AND NEW YEAR'S PRESENTS.

L. C. Bowles, 141 Washington-street, (opposite the Old South) has for sale a large assortment of Juvenile Books, Annuals, &c. for Christmas and New Year's Presents, among which are the following:

The Boy's and Girl's Week-Day Book.
Atlantic Tale; or Picture of Youth. By Miss Leslie.
Letters of a Mother to her Daughter.
The Young Man's Guide.
Martineau's Devotional Exercises—with a likeness.
Martineau's Illustrations of Political Economy, in 16 Nos, neatly bound in glazed cambric, to match, with a likeness of the Author.
Martineau's Prize Essays, in 3 Nos
The Book of Sports—Child's Picture of Indians.
Berquin's Children's Friend, with 30 plates.
Carver's History of Boston—Anecdotes of Washington.
Parley's Bible Stories—Stories about Poland.
The Florist's Manual, with 80 color'd engravings
Youth's Sketch Book—Child's Gem.
Parley's Book of Poems—Child's Miscellany.
Children's Medley—Children's Scrap Book.
do. Fireside—do. Pastime—China in Min
do. Album—Buds and Blossoms.
Life and Travels of St Paul—Keeper's Travels.
Young Lady's Sunday Book.
Young Man's Own Book—Emma Woodland.
Boy's Own Book—Girl's Own Book.
Child's Own Book—Barbauld's Lessons.
Ghild's Book of the Atmosphere—The Vegetable World.
Rodger's Italy, elegantly bound with engravings.
Cowslip and Daisy.
Childrens Holidty.
Flowers Instructive.
Children's Budget.
The Childhood of Jesus.
Youth,s Sketch Book.
Child's Gem.
Swiss Family Robinson—Youth's Keepsake.
Parley's Tales—Child's Book of Nature &c. &c.

NICHOLS' THEOLOGY.

The subscribers have purchased the balance of the last edition of this valuable work for Academies, and Sunday schools and Juvenile Libraries, which will be furnished in quantities, handsomely bound, on reasonable terms. RUSSELL, ODIORNE & Co.

Dec. 21.

MR GANNETT'S SERMON, AT IPSWICH.

UNITARIANISM not a Negative System. A Discourse delivered at the Dedication of the Meeting-house erected by the Independent Congregational Society at Ipswich, October 23, 1833. By Ezra S. Gannett. Published by request of the Society. Just published by L. C. BOWLES, 141 Washington street. Nov. 30.

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED:
AT 134 WASHINGTON STREET.

TERMS.—*Two dollars and fifty cents*, if paid in advance; or *three dollars* payable in six months.

To individuals or companies who pay in advance for five copies a sixth copy will be sent gratis.

☞ No subscription discontinued except at the discretion of the publisher, until all arrearages are paid.

All communications, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.